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ABSTRACT

The most recent Gallup poll regarding the religious attitudes of Americans again confirms the importance of religion for the large majority of Americans. The primary purpose of this survey was to assess how and to what extent counselor education programs deal with religious and spiritual issues in the preparation of counselors. This survey offered subjects (N=525) who were heads of counselor education programs, undefined religion and spiritual terms, with the expectation that they would react to these terms within a universe of understanding that is distinct from "unreligious" and "unspiritual." Based on a 65% response rate, results show that in terms of course work only about 22% of counselor education programs give curricular attention to religion and spiritual issues. If substantial non-course curricular elements dealing with religious and spiritual issues are included, the percentage of programs rises to only about 24%. When those institutions reporting a moderate amount of non-course attention to religious and spiritual issues are included, the percentage rises to 45%. Not surprisingly, the percentage of state-affiliated institutions giving substantial to moderate curricular attention to religious and spiritual issues is significantly less than religiously affiliated institutions, with approximately 36% of the former and 50% of the latter having substantial curricular elements. In the category of internship supervision the extent of attention to clients' and supervisees' religious and spiritual issues was also low. The appendixes provide the questionnaire and two lists of course titles. (Contains 14 tables and 38 references.) ABL)

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Religious and Spiritual Issues in University-Based Counselor Education Programs: A National Survey of Current Status and Practice

Final Report
of
A Research Project Funded by
The Counseling and Human Development Foundation

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October 1992

The primary purpose of this survey research project was to assess how and to what extent counselor education programs deal with religious and spiritual issues in the preparation of counselors. The method used was a national survey of counselor education programs to gather, analyze, and interpret data relevant to understanding the role of religion and spirituality in university-based counselor education. The broader purpose of this research is to integrate these data into the existing body of knowledge regarding religion and spirituality vis-a-vis counseling with the specific intent of informing and guiding related research and curricular development in counselor education and the continuing professional development of counselors.

This report is composed of a brief background statement, a description of the survey procedures, a presentation of survey results, and a concluding discussion section of survey results, including implications and recommendations for practice and research. The concluding section also outlines further dissemination plans.

Background

The most recent Gallup poll regarding the religious attitudes of Americans again confirms the importance of religion for the large majority of Americans (Gallup & Castelli, 1989). For counselors this suggests that many of their clients may have religious beliefs, attitudes, and practices that potentially bear on their personal development and problem-solving. And for many potential clients the religious dimension of their lives is considered a legitimate aspect of counseling (Quackenbos, Privette, & Klentz, 1985). While the expectation is that religion and spirituality are given explicit and prominent attention in pastoral counseling settings and in counseling agencies affiliated with religious institutions, the same is not true for counseling in secular settings. However, with evidence indicating that a majority of persons hold religion and spirituality personally important and possibly relevant in

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counseling, the potential exists that religious and spiritual issues may be therapeutically pertinent to counseling in secular as well as pastoral settings.

The majority of counselors presumably respect their clients' religious values. Many recognize, at least marginally, that critical client issues (e.g. family crises, addiction, serious illness, death and grieving, key life choices) may have a religious or spiritual dimension of potentially therapeutic importance. On the other hand, some evidence indicates that many counselors, although respectful of clients' religious values in a passive or neutral sense, are not actively attuned to the religious dimension of their clients' lives and may be reluctant or ill-prepared to deal with it (Houts & Graham, 1986; Jensen & Bergin, 1988; Shafranske & Gorsuch, 1984; Worthington & Scott, 1983).

The relationship between counseling and psychotherapy on the one hand and religion and spirituality on the other has long been mixed, reflecting diverse strands of theory, research, practice, and belief. These include, to mention but a few of the more prominent, a strong and influential tradition of materialistic empiricism in psychology in contrast with humanistic and transpersonal psychological traditions (Kimble, 1984); the origination of modern counseling in a religiously and morally oriented societal milieu, as reflected, for example, in the works of Parsons (1902) and Davis (1914), in contrast with the progressive marginalization of religion in publicly funded educational and human service institutions; the pervasively influential and powerfully explicated atheism and materialism of Freud in contrast to Jung's friendly incorporation of religion and spirituality into analysis and Adler's positive tolerance of religion (Kung, 1979); the early established and still growing application of counseling, psychotherapy, and psychology in religious practice, exemplified for example in pastoral counseling (Vande Kemp, 1985).

Although diverse perspectives regarding religion and spirituality have existed from the very beginnings of modern psychology and counseling, religious and spiritual issues were, from early in this century, largely marginalized in psychology (Beit-Hallahmi, 1989), and generally neglected in counseling and related research, theory, and practice (e.g. Bergin 1980; Pattison, 1982). However, especially as regards counseling and psychotherapy, evidence suggests renewed interest in the role of religion and spirituality in counseling, and in the mental health professions and social sciences generally (Bergin, 1986; Coughlin, 1992; Shaver, Lenauer, & Sadd, 1980; Worthington, 1989). There is a substantial and growing body of knowledge available for understanding and handling these issues in counseling (see, for example, Burke & Miranti, 1992; Lovinger, 1990, 1984; Stern, 1985). Furthermore, developments in

professional ethics are pointing to a need for counselors to incorporate a therapeutic respect for diverse religious beliefs, analogous to respect for clients' cultural diversity.

In light of this increased attention to clients' religious and spiritual attitudes as potentially relevant and influential factors in clients' development and problem-solving, the question arises as to what extent and how religion and spirituality are dealt with in counselor education programs. This is especially pertinent for those programs that prepare counselors in secular institutions for professional practice in secular settings. A thorough search of the literature on religion and spirituality vis-a-vis counselor education and clinical training methods reveals that very little information is available regarding how counselor education programs prepare students to deal with religious and spiritual issues in counseling. In the related disciplines of psychology and psychiatry, several studies indicate that religion and spirituality are seldom dealt with in clinical training. In both a national survey and a California-state survey of psychologists, approximately 80% of the respondents reported that religious or spiritual issues were rarely or never discussed in their graduate training (Shafranske & Malony, 1990a, 1990b). A study on the role of religion in psychiatric education found that while religion is relatively unimportant in student selection and progress, didactic instruction on any aspect of religion is relatively rare, and supervision regarding religious dynamics is inconsistent across programs (Sansone, Khatain, & Rodenhauser, 1990).

The paucity of knowledge regarding the role of religion and spirituality in the education of professional counselors seriously impedes informed dialogue, applied and curricular research, and program development on religious and spiritual issues among counselor educators and practicing professional counselors. This survey research was designed and carried out with the intention of addressing this knowledge gap by providing information that would help inform and guide the counseling profession in general, and counselor educators in particular, with regard to religious and spiritual matters of considerable concern for many potential clients.

Method

Definitions

Trying to define and distinguish between religion and spirituality is a complex and thorny issue, and full of differences and disputes. Basically two categories of choices were available in presenting the terms "religion" and "spirituality" to survey respondents. One was to provide definitions of both (more or less precise, more or less operational, more or less distinct) and have respondents complete

the survey with these definitions in mind. Although this has the advantage of introducing a degree of clarity and precision, it also has the disadvantages of running afoul respondents' own concepts of religion and spirituality (perhaps very strongly held) and of unduly narrowing the existentially great range of religious and spiritual beliefs and attitudes, thereby losing much of the rich effect that religion and spirituality give rise to.

A second approach--and the one chosen for this survey research--was to offer respondents undefined religion and spiritual terms, with the expectation that, generally speaking, they would react to these terms within a universe of understanding that is distinct from "unreligious" and "unspiritual." Virtually all definitions of religion and spirituality contain as a minimum an almost universal, or at least certainly widespread, (although quite diverse) understanding of religion and spirituality as defining a real and/or conceptual and/or imaginary realm beyond (or outside or in addition to) strictly empirically perceived (material, sensate) reality. Elaborations beyond this critical minimum are great. However, this critical minimum--this meta-empirical belief--is centrally important in separating the "religious and spiritual" from the "nonreligious and nonspiritual." Therefore, for the purposes of a survey attempting to ascertain data associated with this cardinal notion of religion and spirituality, the decision was made to present religion and spirituality on the survey without imposing distracting elaborations. This was done with the reasonable expectation that respondents would respond to these terms according to the centrally critical "meta-empirical" understanding of religion and spirituality with their own attitudinal and conceptual elaborations. Some such elaborations appear in respondent comments, which are reported and discussed in the following sections.

Of course, definitions and distinctions of religion and spirituality are conceptually and practically important. A discussion of these definitional issues is included in the final section of this report.

Subjects

The pool of subjects identified for this survey were the heads of 525 counselor education programs in the United States as listed and described in Hollis and Wantz (1990), Counselor preparation: 1990-92. Mailing labels for the heads of these 525 counselor education programs were obtained from Accelerated Development, the publisher of the Hollis and Wantz directory. Three hundred and forty-three surveys were returned; this represents a 65% overall return rate. Not all respondents completed all items. Response rates for specific survey items, which were generally treated as individual variables, are

reported in tables and other sections, as relevant, throughout this report. The number and characteristics of responding subjects are outlined in Table 1 and presented more fully in the Results section below. The characteristics of institutions for which subjects were responding are also described in the Results section.

Survey Instrument

The survey form used in this research consisted of six parts designed to obtain information regarding counselor education programs and their handling of religious and spiritual issues in the following areas: (a) didactic coursework; (c) internship and supervision; (c) importance and impact of religion and spirituality; (d) institutional characteristics; (e) program characteristics; (f) respondent characteristics. Multiple response items for the first three sections were developed on the basis of current literature regarding the interface of religion/spirituality and counseling/psychotherapy in clinical practice and training. The first draft of the survey was sent to five prominent counselor educators for their comments and suggestions. Four responded with recommendations, minor revisions were made on the basis of their input, and a final copy of the survey was prepared. A copy of the survey form is included in Appendix A.

Procedure

The survey was mailed to all 525 identified program heads in early October 1991. Included with the survey was a cover letter briefly describing the purpose of the research and inviting participation, a separate form for respondents to request results, and a stamped, self-addressed envelope. With respect to the first mailing, 274 programs responded. A reminder postcard was sent to all non-responding programs in November 1991. A complete packet of survey material was then mailed to all non-responding programs in late January 1992. As a result of these follow-up mailings, an 69 additional surveys were received, bringing the total response to 343 (65%) As already noted, not all respondents responded to all items. However, because many survey items represented a request for relatively discrete pieces of information, thereby constituting a set of individual variables, results of all returned surveys were entered into the computer for subsequent analysis as appropriate. Response rates for individual items are indicated in appropriate places in this report. All data were processed and analyzed on the main frame computer at George Washington University, using the SPSS-X Data Analysis System, version 3, and SPSS, version 4.

Results

Respondent Characteristics

Responses were received from counselor educators in colleges and universities in all 50 states and from Puerto Rico. Respondent characteristics are presented in Table 1. Especially noteworthy is that survey respondents included predominantly heads of programs (264 or 77%), with 60 (17.5%) other surveys being completed by non-program heads, and 19 (5.5%) not responding with regard to their status in the program. Two-thirds of the respondents were male; 80% were white and 7% African-American. Seventy-four percent were between the ages of 40 and 59. Forty-five percent were Protestant, 19.5% Catholic, 3% Jewish, and 10.5% were either agnostic, atheist, or of no religion.

Institutional and Program Characteristics

The number of responding institutions per state ranged from one (five states) to 24 each from New York and Texas and 29 from California, with 31 respondents (9%) not indicating their state. Other institutional and program characteristics are reported in Tables 2-5. These include the affiliation, location, size, ethnicity, academic orientation, and predominant ethnic character of the institutions responding, as well as the degree levels, accreditation status, and faculty and student size of programs responding. As the tables show, respondents were well represented across all regions of the Association for Counselor Education and Supervision (ACES), as well as by affiliation (state, religious, independent), urban/suburban/rural settings, institutional size, and predominant academic orientation. Two-thirds of the responding institutions were state-affiliated, 13.4% religiously affiliated, and 12.2% independent. Research or doctoral granting institutions accounted for 121 (35.3%) of the respondents, and 185 (54%) offer predoctoral graduate degrees. However, it should be noted that only 88 of the institutions offered doctorates in counseling. Either a number of counselor education masters-only programs are housed in research/doctoral-granting institutions or perhaps some respondents may have understood "research institution" as including non-doctoral graduate institutions.

In terms of institutional size, 58 institutions (22.8%) have 20,000 or more students, 94 (27.5%) have 20,000 to 10,000 students, 144 have 10,000 to 1,000 students, and 17 (2.9% have less than 1,000 students. Respondents were also well distributed by level of degrees offered and accreditation status (including CACREP = 68, APA = 48, CORE = 45, and AAMFT = 21), and included a wide range of program sizes by number of faculty and students. The student FTE size of counselor education programs ranged from more than 200 at 36 (11.1%) institutions to less than 25 at 46

(13.4%), with a median and mode of 100-50 FTE students at 97 (28.3%) of the institutions. The average number of full-time counselor education faculty is 6, the median 5, the mode 3, and the range 0-35.

Curricular and Extracurricular Components Dealing with Religion and Spirituality

The survey contained several items asking respondents to give information regarding coursework or other, non-coursework activities dealing with religion and spirituality. Data in response to these items may be summarized according to the following 3 categories:

1. The survey asked, "Does your counselor education program offer a course that deals primarily and directly with religion/spirituality vis-a-vis counseling?" Forty-two (12.2%) respondents indicated that their counselor education programs offered such a course, 295 (86%) answered that they did not have such a course, and 6 (1.7%) gave no response. The titles of the courses are listed in Appendix B. Of those programs offering such a course, 92.5% are offered primarily at the masters level, and the course is required in 31% of these programs. Crosstabs analyses with chi square calculations showed that the percentage of religiously affiliated and independent universities and colleges offering a directly religious/spiritual course was significantly greater than that of state universities (32.6%, 26.2%, and 6.1% respectively for religious, independent, and state schools), X^2 (3, n = 343) = 32.97, p < .000, (see Table 6). Indeed, of the 42 institutions responding that they offered such a course, only 14 (6.1% of the 228 responding) were state institutions.

Crosstabs analyses also showed that the offering of a counseling course dealing primarily and directly with religion/spirituality was significantly more likely to be offered at smaller colleges and universities (15,000 or less) than larger (15,000 or more), X^2 (6, n = 316) = 25.97, p < .000), (see Table 7). The offering of a primarily religious/spiritual course did not differ significantly according to the setting or academic character of the university. In terms of ACES regions, such a course was offered in 12 (28%) of the 43 responding institutions in the Western region, 10 (11.8%) of 85 institutions in the North Central region, 2 (11.1%) of 18 in the Rocky Mountain region, 6 (8.8%) of 68 in the North Atlantic region, and 8 (8.2%) of 98 in the Southern region. Although the percentage for the Western region is statistically greater (p < .028) than the other regions, this difference should be interpreted cautiously because the number of separate analyses raises the possibility of a Type 1 error.

Crosstabs and chi square analyses by program accreditation for CACREP, APA, and CORE showed that within each of these accreditation categories, the presence or absence of a direct religious/spiritual course was not statistically different between accredited and non-accredited programs. However, in the 21 responding AAMFT-accredited programs, the percentage of AAMFT-accredited programs (7 of 14, 33.3%) offering such a course was significantly greater than the percentage of all other responding institutions (35 of 314, 11.1%) offering such a course, X^2 (1, n = 314) = 8.84, $p < .003$. Further, neither the size of the counselor education program, as measured either by number of faculty or student FTE, nor the degree levels (masters or doctorate) is significantly related to the program's having a directly religious/spiritual course.

In summary, quantitative results, with regards to the offering of a counseling-related course dealing primarily and directly with religion/spirituality, indicate that overall only a small percentage of counselor education programs offer such a course, and that, when offered, such a course (not surprisingly) is offered in a significantly greater percentage of religious, independent, and smaller institutions than in state affiliated and larger institutions. In terms of program accreditation, only AAMFT-accredited programs have a proportionately higher percentage of such courses than non-AAMFT-accredited institutions.

2. A second curriculum-oriented question on the survey was: "Does your counselor education program offer a course not primarily dealing with religious/spiritual issues <u>but</u> which has a significant, direct <u>component</u> on religion/spirituality vis-a-vis counseling (e.g. 2 or 3 50-minute classes)?" Fifty-four (15.7%) respondents indicated that their counselor education programs offered such a course, 277 (80.8%) answered that they did not have such a course, and 12 (3.5%) gave no response. However, 26 of these respondents also offered a directly religious/spiritual counseling course; therefore, only 28 (9.5%) of the respondents to this question are <u>in addition</u> to those responding positively to the first course category. The titles of the courses are listed in Appendix C.

The time devoted to the religious/spiritual component in these courses ranged from about 1 contact hour to more than 6, with a mean of approximately four hours. Eighty-five percent of these courses are offered primarily at the masters level. Crosstabs analyses with chi square calculations for the 28 institutions that are in addition to those responding positively to the first course category showed that the percentage of religiously affiliated and independent universities and colleges offering a course with a religious/spiritual component was significantly greater than that of state universities (23.3%,

16.1%, and 7.0% respectively for religious, independent, and state schools, X^2 (3, n = 301) = 11.09, $p < .01$, (see Table 6). Additional crosstabs-chi square analyses of these 28 institutions showed that the offering of such a course did not differ significantly according to the size, setting, academic character of the university, nor the ACES region, accreditation status, or degree-level of the program.

In summary, quantitative results with regards to the offering of a counseling-related course with a significant religious/spiritual component indicate that almost half of these courses are in programs already offering a directly religious/spiritual course. Thus, overall a very small percentage of counselor education programs offer such a course as its only instruction in religious/spiritual issues. The combined total of institutions offering a directly religious/spiritual course or a course with a religious/spiritual component or both is 70 (20.4% of 343 responding institutions).

3. A third curriculum-oriented question on the survey was: "If your counselor education program does not have a specific course or major course component dealing directly with religion/spirituality vis-a-vis counseling, (a) to what extent and (b) how does religion/spirituality vis-a-vis counseling occur in any part of your counseling curriculum?" Of the 230 respondents replying that their institutions included a non-course religion/spirituality component in their program, 200 were in addition to those that had responded positively to questions in categories 1 and 2 above. On a five-point scale (very much, much, somewhat, not much, not at all) regarding the extent to which their institutions included such a component, 9 (4.5%) of these 200 institutions responded very much or much, 66 (33.0%) somewhat, and 125 (62.5%) not much. Table 9 shows the breakdown of responses by university affiliation. Crosstabs and chi square analyses indicate that responses to part (a) of this question are not significantly different by university affiliation or by any other descriptive university or program category.

4. At the end of the survey section on curriculum, respondents were given an opportunity to write in open-ended comments. Eighty-five respondents made open-ended responses. These comments appear generally to reflect a split between religiously affiliated institutions and state institutions, with greater emphasis placed on religion and spirituality in the former. Another split is seen between those who are positive toward an integration of religion and spirituality in counseling and those who are concerned about maintaining the psychological-scientific base of counseling and about counselors whose religion/spirituality may lead to proselytizing and dogmatism. The comments also suggest that religion and spirituality, to the extent that it is covered at all, is often woven with other

curriculum elements (for example, cultural diversity, ethics, personality dynamics, counseling theories) and depends, at least in part, on the interest of specific faculty members. Several respondents also bring up the definitional difficulties with "religion" and "spirituality," an issue that appears in other open-ended sections of the survey.

Summary. A summary of the three categories of questions dealing with curricular and non-curricular religious/spiritual elements in counselor education programs shows that 35 (15.4%) of the 228 state university responding have a course, course component, or a significant (defined as including the very much and much categories on the "Extent" scale) non-course element dealing with religion/spirituality vis-a-vis counseling; 23 (50%) of the 46 religiously affiliated institutions have one or more of these religion/spirituality curricular elements; and 17 (40.5%) of the 42 independent institutions have one or more of these elements.

Internship Supervision and Religious/Spiritual Issues

Respondents were asked to indicate the number of counselor interns that their programs placed per calendar year. Table 10 presents a summary of this information.

Two questions on the survey inquired about the amount of supervision that interns received regarding religious and spiritual issues.

1. One question asked: "Do interns receive supervision on the impact of the client's religious/spiritual content in the counseling process?" Responses to this question were on a five point scale: 1-very much, 10 (2.9%); 2-much, 18 (5.2%); 3-somewhat, 113 (32.9%); 4-not much, 132 (38.5%); 5-not at all 51 (14.9%); and no response 19 (5.5%). The mean rating was 3.61 (SD = .92) and a median rating of 4 (not much). Crosstabs and chi square analyses indicated no significant differences in responses according to any institutional or program characteristics.

2. A second question asked: "Are interns supervised in dealing with their own religious/spiritual content in the counseling process?" Responses to the this question were: 1-very much, 9 (2.6%); 2-much, 15 (4.4%); 3-somewhat, 118 (34.4%); 4-not much, 117 (34.1%); 5-not at all, 62 (18.1%); and no response, 22 (6.4%). The mean rating was 3.65 (SD = .94) and a median rating of 4 (not much). As with question one, crosstabs and chi square analyses indicated no significant differences in responses according to any institutional or program characteristics.

3. A place for open-ended comments in this section of the survey resulted in 69 written comments of various length. Several of these responses noted that religious and spiritual

issues are dealt with in counselor internship (practicum) supervision only to the extent that they are brought up by the counselor-intern, the client, or by a site supervisor as appropriate. Several responses seem at least to imply that religious/spiritual issues are generally uncommon ("rare"). The state-affiliated/religiously-affiliated split again occurs as it did for comments in the previous section on curriculum.

Importance of Religion/Spirituality in Programs

A set of 8 items in part three of the survey were designed to assess the importance and impact of religion and spirituality in counselor education programs, as seen through the eyes of the individual counselor educator respondents. Two items dealt with the role of religion/spirituality in student admissions; three probed respondents' opinions of the importance of religion/spirituality in counselor education from the three perspectives of respondents themselves, faculty, and students; two items inquired about faculty's understanding of and respect for students religion/spirituality; and one item asked how religion affects student performance. Results for all respondents, as well as results broken down by university affiliation, are reported in Table 11. These results were analyzed in two major ways.

First, all eight items were used as a set of 8 independent variables in 16 separate MANOVAs using 5 university, 6 program, and 5 respondent characteristics as separate factors for each MANOVA. University characteristics included institutional affiliation, academic character, institution size (as measured by student FTE), location, and predominant racial makeup (black or white) of the institution; specifics of these characteristics are listed in Tables 2-3. Program characteristics included highest level of counselor education degree offered, programs' accreditation status with regards to CACREP, CORE, APA, and AAMFT (accredited or not for each), and the student FTE; specifics of these characteristics are listed in Tables 4-5. Respondent characteristics included the administrative status of the respondent (program head or not), and the age, race (black or white), and religion of the respondents; specifics of these characteristics are listed in Table 1.

The MANOVA was used as a first line of analysis because it was thought that respondents may have an opinion set with regard to religion and spirituality in general, thereby possibly resulting in a correlation among their responses to these items. If the MANOVAs pointed to any substantially significant overall differences among respondents according to any of the characteristics (factors) indicated above, then one-way ANOVAs and Scheffe post hoc comparisons were used to identify specific points of difference. Because so many analyses increase the likelihood of Type 1 errors, a .01 level probability level was

considered minimally necessary for reasonable confidence that a difference was real rather than chance. However, several differences with less than .01 probability are reported as representing potentially suggestive information.

A second line of analysis, closely related to the first, groups the items according to four themes (student admissions; respondents' opinions regarding self, faculty, and students; faculty's understanding and respect of students' religion; religion as a potentially impairing factor in student performance). Results are reported according to these 4 categories or themes of related information. A brief report on open-ended comments for this part of the survey is also included.

Multivariate Analyses. The 16 MANOVAs indicated that the following characteristics (factors) accounted for several overall differences (at least at the .01 level of probability) among responses to the 8 items: university affiliation, institutional size, AAMFT accreditation, and the administrative status of the respondent (program head or not). Table 12 presents a summary of MANOVA results. Two other factors--institutions' academic character and respondents' religion--accounted for differences between the .05 and .01 level of probability. Given overall differences for these 4 (with perhaps 2 more) factors, ANOVAs and post hoc comparisons were used to identify more specifically the sources of difference. These results are reported in the next section, in which results are presented according to theme-groupings of items.

Separate Analyses According to Theme-Groupings of Items. The items were analyzed separately in 4 groupings according to their theme relationships. Possible responses for all eight items were on a five point scale, with 1 representing the positive end (for example, "very much" or "very important") and 5 the negative end (for example "not at all" or decidedly unimportant"). Results are as follows.

1. Two questions inquired about the role of religious motivation of student applicants to respondents' counselor education programs. These questions were adapted from Sansone et al.'s (1990) survey on the role of religion in psychiatric education.

The first question asked, "Do the religious/spiritual motivations of applicants (either very strong or absent) to your counselor education program affect your programs's interest in an applicant, either positively or negatively?" Of the 319 responses to this item, 181 (56.7%) indicated "not at all" and 73 (22.9%) indicated "not much." Only 10 respondents (3.1%) indicated "very much" or "much" (1 state-affiliated, 5 religiously affiliated, and 4 independent). One-way ANOVAs, Scheffe post hoc comparisons, and crosstabs and chi square

analyses indicated that in relation to their proportionate representation in the overall sample, the mean response of respondents of religiously affiliated institutions was significantly more positive than those at state-affiliated institutions; the former gave a significantly greater proportion of responses in the "very much" and "much" categories than the latter. In terms of accreditation, respondents in AAMFT-accredited programs were significantly more positive than those at non-AAMFT institutions, and they gave a modest but statistically significant greater number of "very much" and "much" responses than respondents of non-AAMFT-accredited programs. In terms of institutional size (as measured by student FTE), respondents in the ten very small (less than 1000) institutions were significantly more positive than those at very large institutions (specifically those in the two categories of more than 30,000 and 20,000-15,000). No other categories of university, program, or respondent characteristics were significant in terms of differentiated responses to this item.

The second question asked, "Is religious/spiritual motivation an item of inquiry in the interviewing of applicants to your counselor education program?" Of the 319 responses to this item, 240 (75.2%) indicated "not at all" and 42 (13.2%) indicated "not much." Seventy-eight percent of the responding state-affiliated institutions responded in the "not at all" category. Only 5 respondents (1.6%) indicated "very much" or "much." No state institutions responded to this item in the "very much" or "much" categories. As with the previous item, crosstabs and chi square analyses indicated that in relation to their proportionate representation in the overall sample, religiously affiliated institutions constituted a significantly greater proportion of responses in the "very much" and "much" categories, although in absolute numbers this included only 6 of the 46 religiously affiliated institutions that responded to this item. In terms of accreditation, respondents of AAMFT-accredited programs again were significantly more positive than non-AAMFT respondents, and they had a modest but statistically significant greater number of "very much" and "much" responses than non-AAMFT-accredited programs. University size was again a significantly differentiating factor, with respondents of very small institutions being more positive and those from very large institutions (including all three top categories). No other categories of university or program characteristics were significant in terms of differentiated responses to this item.

2. Three questions in this part of the survey asked for the respondents to give their opinion (a) for themselves, (b) for faculty, and (c) for students regarding how important it is for a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling. Table 11 presents the exact wording of these three items and results for all the respondents, broken

down by university affiliation. In comparing responses of all respondents to these three items, Table 13 highlights that respondents' self-referenced opinions about the importance of religion and spirituality were significantly more positive (45.3% in the "very important" and "important" categories, with an overall mean rating of 2.53), Kendall W = .2588, X^2 (2, n = 326) = 166.67, p < .000, than were their estimates about the importance that counseling faculty and counseling students attach to religion and spirituality (19.0% and 16.4% respectively for faculty and students in the "very important" and "important" categories, with overall mean scores of 3.11 and 3.09).

When these data were examined more closely in relation to institutional, program, and respondent characteristics, several analyses (ANOVA, Scheffe, and follow-up crosstabs and chi square analyses) indicated that (a) respondents of religiously affiliated institutions were significantly more positive in their opinions (for themselves, the faculty, and students) about religion/spirituality than respondents at state-affiliated institutions; (b) AAMFT-affiliated respondents approached being significantly more positive than non-AAMFT-affiliated respondents (self = .02, faculty =.06, and students = .02); (c) and non-program-heads (N = 58) rate the importance of religion/spirituality in counselor education, both as regards their own opinion and their estimate of students' opinions, significantly higher (mean = 2.09 for themselves and 2.82 for students) than program heads (mean = 2.64 for themselves and 3.16 for students). Also, when respondents of all religions (N = 265) are grouped, they rate the importance of religion/spirituality, as an expression of their own opinion, more highly (mean = 2.43) than agnostics/atheists/no-religion respondents (N = 36, mean = 3.23). Other institutional, program, and respondent factors did not significantly differentiate among responses to these three items.

3. The next two items in this part of the survey asked respondents to give their opinions as to the extent to which counselor education faculty (a) understand and (b) respect the religious/spiritual motivations of their counselor education students. Results for these two items are in Table 14. The mean rating for understanding was 3.11 and respect 1.99, a difference that is highly and significantly different, Kendall W = .653; X^2 (1, n = 323) = 209.61, p < .000. ANOVA and Scheffe analyses indicated that religiously affiliated respondents were significantly more positive about faculty understanding of students' religion than state-affiliated respondents; in the case of faculty respect, the former were more positive at p > .01 but p < .05. Respondents at AAMFT-affiliated institutions were significantly more positive about their faculty's understanding than non-AAMFT-affiliated respondents, but there was no difference in terms of rating faculty respect. Responses to this item did not otherwise differ by any institutional, program, or

respondent characteristics.

4. A final item in this section, also adapted from the Sansone et al.'s (1990) survey, asked: "Have religious/spiritual issues impaired the academic/counseling performance of any students in your counselor education program?" The mean rating for this item was 3.97 (median and mode = 4), virtually equivalent to an overall response of "not much." Only 12 respondents (4.5% of the 281 who responded to this question) gave responses of "very much" or "much," while 194 (72.4%) gave responses of "not much" or "not at all." ANOVA and Scheffe analyses indicated that state-affiliated respondents were modestly more likely ($p > .01$ but $p < .05$) to see religion/spirituality as potentially impairing student performance than respondents of religiously-affiliated institutions. However, this difference needs to be seen within the context of the overall mean of "not much" of all respondents. Responses to this item did not otherwise differ by any institutional, program, or respondent characteristics.

Open-ended Comments. Eighty-five respondents wrote open-ended comments at the end of this section of the survey. Apparently because the comment place for this section came directly after the item regarding whether religion/spirituality impairs student performance (see number 4 above), many of the respondents directed their comments to this issue. In this regard, an often-expressed concern was that religiously rigid persons (for example, some strict fundamentalists, dogmatists, and judgmentalists) are ill-suited for counseling; however, this appears to be an uncommon occurrence in most programs. The definitional issues of religion and spirituality were again commented on.

Final Open-Ended Responses

The survey had a final section for respondents to make any other open-ended comments. These comments may be summarized in four general categories. First, approximately 20 respondents wrote comments indicating or implying a positive attitude about the integration of religion/spirituality in counseling. Second, about 6-7 respondents expressed various concerns about religion/spirituality in relation to counseling; these include, for example, the dangers of proselytizing, the rigidity or intolerance sometimes or even frequently associated with religion, and an overemphasis on religion and spirituality in relation to other cultural and personal factors. Third, the definitional issues of religion/spirituality recurred in several comments. Finally, some respondents took time to say something more about themselves or make a general evaluative comment about the survey.

Discussion

Results of this survey research represent a broad and extensive cross-section of respondents of counselor education programs in the United States; therefore, generalizability of total sample results to such programs throughout the United States can be made with reasonable confidence. Because the survey was directed to programs identified primarily as "counselor education," rather than "counseling psychology" or "marriage and family counseling," CACREP accredited programs, and other programs primarily identified as counselor education, may be over-represented in relation to programs accredited by or otherwise primarily identified with APA and AAMFT. However, even in the case of the latter types of programs, the sample in this survey, compared with APA and AAMFT data regarding the number of their accredited programs, represents approximately 70% (N = 42) of 60 APA accredited counseling programs (American Psychological Association, 1991) and 54% (N = 21) of AAMFT accredited programs (American Association for Marriage and Family Therapy, 1992). As for CACREP-accredited programs, the 68 respondents based in such programs represent 87% of the total 78 programs accredited by CACREP as of mid-1992 (Council for Accreditation of Counseling and Related Educational Programs, 1992).

Results of this survey show that in terms of course work only about 22% of counselor education programs give curricular attention to religious and spiritual issues. If substantial non-course curricular elements dealing with religious and spiritual issues are included, the percentage of programs rises to only about 24%. When those institutions reporting a moderate amount ("somewhat" category) of non-course attention to religious and spiritual issues are included, the percentage rises to 45% Thus, by a quite liberal measure, more than half of all counselor education programs give little or no curricular attention, course or non-course, to religious or spiritual issues.

Not surprisingly, the percentage of state-affiliated institutions giving substantial to moderate curricular attention to religious and spiritual issues is significantly less than religiously affiliated institutions, with approximately 36% of the former and 50% of the latter having substantial curricular elements. The percentage of independent institutions is comparable to religiously affiliated ones in this regard. When the moderate ("somewhat") category of non-course curricular elements is deleted, the percentage of state-affiliated institutions giving curricular attention to religious and spiritual issues drops to 15%. In another curricular category, namely internship supervision, the extent of attention to clients' and supervisees' religious and spiritual issues was also low, with ratings for both close to "not much" supervision provided for these issues. These findings regarding the low to moderate treatment of religion and spirituality in counselor

education curricula is congruent with findings for psychologist and psychiatrist preparation programs (Sansone at al., 1990; Shafranske & Malony, 1990a, 1990b).

In terms of interpretations and implications, these data may be viewed from several perspectives. The results point to a discrepancy between the widely perceived importance of religion/spirituality and the widespread neglect of these topics. On the one hand, considerable survey evidence over many years indicates that many persons, including presumably a comparable proportion of potential clients, attach considerable importance to religion and spirituality. Furthermore, religion and spirituality are associated with several important counseling issues (for example, marriage and family issues--as may be reflected in the survey finding regarding AAMFT-affiliated programs' generally more positive stance toward religion and spirituality--and self-concept issues tied to life philosophies and cultural backgrounds). Also, religious ideation is sometimes interwoven with personality and behavioral disorders and problems. On the other hand, the finding that the majority of counselor education programs give apparently little or no consideration to religious and spiritual issues raises questions about how well counselors are prepared to deal with clients' religious/spiritual issues insofar as these have a therapeutically relevant bearing on counseling process and outcome.

Dealing with religious and spiritual issues in counseling involves, of course, important issues of professional ethics. Comments of some survey respondents suggested that ethical sensitivity with regards to the role of religion/spirituality in counseling may cause some (perhaps many) counselors to avoid religion and spirituality almost totally in counseling, regardless of their potential pertinence to clients' issues. This is hardly a therapeutically appropriate way to deal with a touchy issue, including religion and spirituality; ethical concerns are a reason for careful thought and consideration of religious and spiritual issues, not for separating them out of the counseling process. Other respondents suggest that religion and spirituality may best be incorporated as a subcategory of culture. This, of course, is open to discussion. If one takes this point a view, however, it would seem important to understand how and to what extent a clients' religion and spirituality interacts with other cultural elements in their development and problems. As for those who are especially concerned about the deleterious effects of certain forms of religiosity and spirituality (or who believe that religion and spirituality are by their very nature categories of illusion conducive to mental and emotional problems), it would seem that a knowledge of the interplay of religion and spirituality with human developmental and personality dynamics would be important background information for effective counseling. These several issues were

not directly addressed in this survey. However, by pointing to the uneven coverage of religion and spirituality in counselor education, with over half the programs (and well over half of the state affiliated programs) giving apparently no attention to religion and spirituality, survey findings suggest that substantive questions regarding these issues are receiving scant, or at least very uneven, attention in counselor education.

While results show low to moderate coverage of religion and spirituality in counselor education programs, over 44% of the 311 counselor education respondents (over 75% of whom were heads of their programs) believe that it is important (very much or much) for a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues. And when the "somewhat" important category is included the percentage rises to about 84%. The respondents who were not heads of their programs (60, 17.5%) were even slightly higher in their ratings of the importance of religion and spirituality in counselor preparation. Thus, a gap exists between the respondents' perceived importance of religion and spirituality for counseling and the actual treatment of these topics in counselor education curricula. This finding strongly suggests that the appropriate incorporation of these issues needs serious consideration among professional counselors and counselor educators.

Some data from the survey suggest that one reason for the modest treatment of religion/spirituality in counselor education programs may be due to counselor educators' belief that their counselor education colleagues and students do not give the same degree of importance to religion and spirituality as they themselves do (see Table 13). On the other hand, the relatively high importance rating that non-program-head faculty respondents gave suggests that the low-importance opinion of program heads, particularly in the case of faculty colleagues, may be unfounded. The specific opinions of faculty and students requires additional investigation. However, if the discrepancy in program heads' ratings about themselves, their colleagues, and students regarding the importance of religion/spirituality for counselor preparation is also true for faculty and students, then the apparent paucity of dialogue about these issues in counselor preparation may be due to each person's believing that the <u>other</u> person is not interested. If this is the case, it would not be unreasonable for program heads to raise the issue of religion/spirituality's role in the counselor education curriculum and support the efforts of other faculty in addressing these issues.

Religion and spirituality play a negligible role in the admission of students to counselor education programs. The mean rating for all respondents for the two items dealing with faculty's consideration of students' religious motivation in admissions were in both cases between not much and not at all.

Even respondents of religiously affiliated institutions, whose ratings indicated greater consideration of these issues in admissions, had a mean rating close to "not much." These responses are consistent with the very high ratings (mean = 1.99) that respondents gave to faculty's respect for students' religious motivations and the perception that students' religious/spiritual motivations generally do not impair their academic and counseling performance. The high degree of perceived respect for individuals' personal religion and spirituality should be especially reassuring to religiously and spiritually oriented persons who may be aware that research consistently indicates that mental health professionals, on the average, are less religious than the general population. This finding of high faculty respect for students' religious beliefs, regardless of the degree of faculty's own religiousness, is consistent with other research in relation to counseling practice showing generally little or no difference between non-religious counselors and religious counselors with regards to respect for client religiousness (Gibson & Herron, 1990; Houts & Graham, 1986; Worthington & Scott, 1983). This high respect rating, in conjunction with the low ratings with regards to religious consideration in student admissions, strongly indicates that counselor educators, despite differences about religion and spirituality, rarely intrude on the religious and spiritual motivations of students or evaluate students according to these issues.

On the other hand, according to survey respondents, counselor educators' respect for students' religion and spirituality does not translate significantly into an understanding of these domains. This perception of only modest faculty understanding of students' religiousness and spirituality is a further suggestion that counselor education faculty may be reluctant, and perhaps not well equipped, to deal with religious and spiritual issues, either in their supervision of students' practicum and internship counseling or in other places in the curriculum. This possibility raises the issue of including treatment of religion and spirituality in the continuing education of counselor educators in ways that will both encompass a wide diversity of views and be concretely relevant to the preparation of professional counselors.

As explained in the Method section above, this survey did not address the critical conceptual and practical issues associated with definitions and distinctions of religion and spirituality. Clearly, however, there are important issues in these definitions and distinctions. For example, distinctions between religion and spirituality mark for many a demarcation between an acceptable affirmation of a transcendent connectedness in the universe on the one hand (spirituality) and largely unacceptable creedal and ritual accretions associated with religions and denominations (Bergin & Jensen, 1990; Shafranske &

Gorsuch, 1984; Shafranske & Malony, 1990a, 1990b). On the other hand, some important conceptualizations of religion (for example, Allport, 1959; James, 1961/1902) are either very close to what some prefer to define as spirituality or incorporate spirituality within the domain of religion. At the other end of the spirituality-religion continuum (although it is probably more realistic to think of these as orthogonal domains), definitional problems abound in attempting to sort out the many different religions that people adhere, not to mention the personal twist that each person gives to her or his own religious belief. Many spiritually oriented persons apparently want to avoid this bazaar of religions, as well as what they perceive as the hypocrisy and clubiness associated them.

However, a problem with eschewing religion, or oversimplifying it as a defective form of religiosity or churchiness, is that one then runs the danger of misconstruing the positive involvement that a large number persons have with religion, precisely as it incorporates creedal, institutional, and ritual elements. Some persons, including counselor educators, may be more comfortable with non-institutional spirituality, but they need to take care that their personal discomfort with the earthiness and sometimes quirkiness of concrete religions does not blind them to many persons' positive regard for and involvement in traditional religions and religious practice.

The definitional difficulties are, of course, further complicated when one considers opinions of those who regard all religion and spirituality as a psychological reality at best, and, at worst, irrational--the projection of illusions, and, according to some, downright hazardous to persons' mental and emotional health. The latter opinion is not a necessary corollary of agnosticism or atheism. Indeed, the link between religiousness and mental health is receiving renewed research attention. The bulk of recent evidence indicates, at the least, that religiousness does not generally and necessarily have a negative impact on mental health, and some evidence suggests a generally positive association between religiousness (at least in some forms) and positive mental health (Bergin, 1983; Bergin, Masters, & Richards, 1987; Bergin, Stinchfield, Gaskins, Masters, & Sullivan, 1988; Masters, Bergin, Reynolds, & Sullivan, 1991; Richards, 1991; Richards, Smith, & Davis, 1989). In any case, regardless of definitional difficulties (and in part because of them), the fairly extensive regard that counselor educators have for the importance of religion and spirituality in counselor preparation, which this survey shows, is compatible with the wide range of concepts, beliefs, and attitudes that these terms encompass and with the impact of these beliefs in many persons' lives. However, their low standing in counselor preparation appears inconsistent with the perceived importance of religion and spirituality, regardless of their definitions.

Results of the survey indicated that significantly less curricular attention is given to religious and spiritual issues in counselor education programs in state-affiliated than in religiously affiliated institutions. This is not a surprising finding; indeed, a couple of respondents commented that state-affiliated counselor education programs should exclude religious and spiritual issues and leave these topics to religiously affiliated institutions. But should they? Several reasons suggest that they should not. Religion and spirituality are potentially relevant issues for counseling not only directly and prominently, in which case one might expect a client to seek out a religiously oriented counselor; but these issues may also have indirect and secondary influence on the therapeutic progress of clients who have not sought counseling in a specifically religious setting. Furthermore, most counselors receive their counselor preparation in state-affiliated institutions; are these students to remain uninformed regarding religion and spirituality in counseling or to carry away the impression that these issues are unrelated to development and therapeutic change? One can expect that counselor education programs in religiously based institutions will take the lead in exploring the conceptual and practical issues in the interface of religion/spirituality and counseling. But it hardly seems reasonable for other counselor education programs to largely ignore these issues. The gap between the perceived importance and the actual practice of preparing counseling students for dealing with religion and spirituality in counseling is seen to be even greater when one considers survey results showing that counselor education programs at small institutions are more likely to deal with these issues than programs at larger institutions.

Results of this survey, which are based on a broad and reasonably representative sample, suggest that almost half of all counselor educators think that religion and spirituality are important in counselor preparation. However, actual attention to these topics in counselor education programs, especially at state-affiliated institutions where the majority of counselor are prepared, occurs, to any substantial degree, only in about one-fourth of the programs, and apparently very little or not at all in slightly over half. The vast majority of counselor education faculty respect their student's religious and spiritual motivations and do not use these as issues in admission nor see them as generally impairing students' academic and counseling performance. However, the evidence of this survey suggests that faculty's understanding of these issues in students may be significantly less than their respect. In any case the coverage of religious and spiritual issues in counselor education curriculum and clinical supervision appears to be significantly less than their perceived importance for both counselor educators and the population in general.

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Table 1
Characteristics of Respondents
(Total N = 343)

	Number	% of Total Respondents
A. Program Responsibility:		
Head of Program	264	77.0
Not-Program-Head	60	17.5
No Response	19	5.5
B. Gender:		
Male	233	67.9
Female	92	26.8
No Response	18	5.2
C. Race/Ethnicity:		
White	275	80.2
African-American	24	7.0
Asian-American	4	1.2
Hispanic	4	1.2
Native America	2	0.6
Other/No Response	34	10.0
D. Age:		
25-29	3	0.9
30-39	26	7.6
40-49	137	40.0
50-59	117	34.0
60 or older	42	12.3
No Response	18	5.2
E. Religion:		
Protestant	154	44.9
Catholic	67	19.5
Jewish	10	2.9
Buddhist	4	1.2
Orthodox	1	0.3
Muslim	1	0.3
Agnostic	12	3.5
Atheist	2	0.6
Other	31	9.1
None	22	6.4
No Response	39	11.4

Table 2
Institutional Characteristics:
Affiliation, Region, Setting

	Number of Total Respondents	% of Total Respondents
A. Affiliation:		
State	228	66.5
Religious	46	13.4
Independent	42	12.2
No Response	27	7.9
B. ACES Regions:		
North Atlantic	68	19.8
Southern	98	28.6
North Central	85	24.8
Rocky Mountain	18	5.2
Western	43	12.5
No Response	31	9.0
C. Setting of University		
Urban	139	40.5
Univ Town	89	25.9
Suburban	41	12.0
Rural	56	16.3
No Response	18	5.2

Table 3

Institutional Characteristics:
Size, Race, and Academic Orientation

	Number of Total Respondents	% of Total Respondents
A. FTE Size:		
More Than 30,000	39	11.4
30,000-20,000	39	11.4
20,000-15,000	41	12.0
15,000-10,000	53	15.5
10,000-5,000	71	20.7
5,000-1,000	73	26.9
Less Than 1,000	10	2.9
No Response	17	5.0
B. Predominant Racial Character		
White	248	72.3
Black	16	6.1
No Response	79	23.0
C. Primary Academic Orientation		
Research	70	20.4
Doctoral	51	14.9
Grad/Predoctoral	85	24.8
4-Year with masters	100	29.2
Other	10	2.9
No Response	27	7.9

Table 4

Counselor Education Program Characteristics
Degrees Offered and Accreditation Status[1]

A. Highest Degree Offered

	Number		% of Total Respondents
Doctorate	88		25.7
Masters/EDS	214		62.4
Bachelors	1		.3
No Response	40		11.6
(Doctor Only	20		5.8)

B. CACREP Accredited

Total	68		19.8
Masters Only	38	(%N=55.9)[2]	
Doctorate Only	5	(%N= 7.3)	
Masters/Doctorate	25	(%N=36.8)	

C. APA Accredited

Total	48		14.0
Masters Only	6	(%N=12.5)[3]	
Doctorate Only	19	(%N=39.6)	
Masters/Doctorate	23	(%N=47.9)[3]	

D. CORE Accredited

Total	45		13.1
Masters Only	31	(%N=68.9)	
Masters/Doctorate	14	(%N=31.1)	

E. AAMFT Accredited

Total	21		6.1
Masters Only	14	(%N=66.7)	
Doctorate Only	2	(%N= 9.5)	
Masters/Doctorate	5	(%N=23.8)	

Notes: 1. Masters numbers include a very few Ed.S. (specialist level) programs.
2. Some programs have more than one accreditation.
3. Because APA accredits only doctoral programs in counseling psychology, the meaning of these numbers is not clear. Perhaps they refer to predoctoral internship sites.

Table 5

Counselor Education Program Characteristics:
Faculty and Students

A. Full-Time Faculty Per Program

	Mean	Mdn	Mode	Rng	SD
Total Faculty (NRsp=323)	6.0	5	3	0-35	4.58
Female Faculty (NRsp=298)	2.3	2	1	0-20	2.15
Male Faculty	3.9	3	3	0-25	2.99

Note: The maximums (35, 20, 25) for all categories of faculty are suspect. If the maximum number in each category is dropped, the maximums are, respectively, 29, 10, 18.

B. Student FTE Per Program

	Number of Total Respondents	% of Total Respondents
More Than 200	36	10.5
200-150	27	7.9
150-100	57	16.6
100-50	97	28.3
50-25	60	18.6
25-10	41	12.7
Less Than 10	5	1.5
No Response	20	5.8

Table 6

Religious/Spiritual (R/S) Curricular Elements by University Affiliation

Direct R/S Course

	NRsp	N	%(Rsp)
State	228	14	6.1
Religs	46	15	32.6
Indpdnt	42	11	26.2
No Rspn	24	2	8.3
Total	343	42	12.2

Course with R/S Component

	(Including Institutions Also with Direct R/S Course)			(Not Including Institutions with Direct R/S Course)		
	NRsp	N	%(Rsp)	NRsp	N	%(Rsp)
State	227	25	11.0	214	15	7.0
Religs	44	16	36.4	30	7	23.3
Indpdnt	40	12	30.0	31	5	16.1
No Rspn	32	1	3.1	26	1	3.8
Total	343	54	15.7	301	28	9.3

Note: NRsp = Total number of respondents per category.

Table 7

Religious/Spiritual (R/S) Curricular Elements by University Academic Character

	Direct R/S Course			R/S Course Component		
	NRsp	N	%(Rsp)	NRsp	N	%(Rsp)
Research	70	4	5.7	69	5	7.2
Doctoral	51	7	13.7	50	9	18.0
Predoc	85	5	9.4	83	16	19.3
4 Year	100	15	15.0	99	17	17.2
Other	10	3	30.0	10	4	7.8
No Rspn	27			32		

Note: NRsp = Total number of respondents per category.

Table 8

Religious/Spiritual Curricular Elements by University Size (Total Student Body)

	Direct R/S Course			R/S Course Component		
	NRsp	N	%(Rsp)	NRsp	N	%(Rsp)
More 30,000	39	1	2.6	39	3	7.7
30-20,000	39	3	7.7	39	3	7.7
20-15,000	41	2	4.9	40	4	10.0
15-10,000	53	3	5.7	53	9	17.0
10-5,000	71	9	12.7	69	12	17.4
5-1,000	73	18	24.7	71	19	26.8
Less 1,000	10	4	40.0	10	3	30.0
No Rspn	17			22		

Note: NRsp = Total number of respondents per category.

Table 9

Extent of Non-Course Religious/Spiritual Components by University Affiliation

	Much	Somewhat	Not Much
State	6	47	96
Religious	1	9	9
Independent	1	4	15
Other	1	6	5
Total	9	66	125

Table 10

Interns Placed Per Calendar Year

	Total Sites (NRsp=328)	Religiously Affiliated Sites (N=329)
Mean	30.71	2.19
Median	20.00	1.00
Mode	20.00	0.00
Std Dev	27.64	4.19
Range	0-140[1]	0-37

Note: 1. One respondent indicated 250 interns per calendar year. This was considered a probable mistake and deleted.

Table 11

Ratings of 8 Items Regarding the Importance of Religion/ Spirituality in Counselor Education (N = 319)

Admissions

1. Do the religious/spiritual motivations of applicants (either very strong or absent) to your counselor education program affect your program's interest in an applicant, either positively or negatively?

	Total Respondents (N=319)		State-Affiliated (N=228)		Religiously Affiliated (N=46)		Independent (N=42)	
	N	%	N	%	N	%	N	%
Very Much So	10	3.1	1	.4	5	10.9	4	10.0
Much	6	1.9	5	2.2	1	2.2	0	0.0
Somewhat	41	12.9	24	10.5	13	28.3	3	7.1
Not Much	73	22.9	52	22.8	10	21.7	11	26.2
Not at All	181	56.7	142	61.8	16	34.8	22	52.4
No Response	8	2.5	5	2.2	1	2.2	2	4.8
Mean Rating	4.32		4.47		3.69		4.18	
Std Dev	.99		.81		1.29		1.24	

2. Is religious/spiritual motivation an item of inquiry in the interviewing of applicants to your counselor education program?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	5	1.6	0	0.0	4	8.7	1	2.4
Much	2	.6	0	0.0	2	4.3	0	0.0
Somewhat	23	7.2	12	5.3	6	13.0	5	11.9
Not Much	42	13.2	32	14.0	5	10.9	5	11.9
Not at All	240	75.2	179	78.5	29	63.0	29	69.0
No Response	7	2.2	5	2.2	0	0.0	2	4.8
Mean Rating	4.63		4.75		4.15		4.53	
Std Dev	.78		.55		1.32		.91	

Table 11 (continued)

3. In <u>your own</u> opinion, how important do <u>you</u> think it is for a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	55	17.2	28	12.3	17	37.0	8	19.0
Much	86	27.0	58	25.4	16	34.8	11	26.2
Somewhat	128	40.1	99	43.4	11	23.9	18	42.9
Not Much	33	10.3	29	12.7	2	4.3	2	4.8
Not at All	9	2.8	8	3.5	0	0.0	1	2.4
No Response	8	2.5	6	2.6	0	0.0	2	4.8
Mean Rating	2.53		2.69		1.96		2.43	
Std Dev	1.00		.97		.89		.96	

4. What do you <u>estimate</u> is the <u>opinion of your counselor education **faculty**</u> regarding the importance of a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	14	4.4	3	1.3	8	17.4	3	7.1
Much	45	14.1	26	11.4	13	26.1	7	16.7
Somewhat	160	50.2	118	51.8	19	41.3	21	50.0
Not Much	76	23.8	62	27.2	6	13.0	7	16.7
Not at All	16	5.0	13	5.7	1	2.2	2	4.8
No Response	8	2.5	6	2.6	0	0.0	2	4.8
Mean Rating	3.11		3.25		2.57		2.95	
Std Dev	.87		.79		1.00		.93	

Table 11 (continued)

5. What do you estimate is the opinion of your counselor education **students** regarding the importance of a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	8	2.5	2	.9	4	8.7	1	2.4
Much	43	13.5	30	13.2	10	21.7	3	7.1
Somewhat	180	56.4	125	54.8	28	60.9	26	61.9
Not Much	74	23.2	62	27.2	4	8.7	7	16.7
Not at All	6	1.9	5	2.2	0	0.0	1	2.4
No Response	8	2.5	4	1.8	0	0.0	4	9.5
Mean	3.09		3.17		2.70		3.11	
Std Dev	.74		.71		.76		.69	

6. To what extent do you think your counselor education faculty understands the religious/spiritual motivations of your counselor education students?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	16	5.0	6	2.6	8	17.4	2	4.8
Much	50	15.7	32	14.0	12	26.1	6	14.3
Somewhat	140	43.9	111	48.7	13	28.3	14	33.3
Not Much	88	27.6	64	28.1	10	21.7	13	31.0
Not at All	14	4.4	9	3.9	2	4.3	3	7.1
No Response	11	3.4	6	2.6	1	2.2	4	9.5
Mean	3.11		3.17		2.69		3.24	
Std Dev	.91		.82		1.15		1.00	

Table 11 (continued)

7. To what extent do you think your counselor education faculty respects religious/spiritual motivations in your counselor education students?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	106	33.2	70	30.7	25	54.3	11	26.2
Much	115	36.1	88	38.6	11	23.9	15	35.7
Somewhat	79	24.8	57	25.0	9	19.6	12	28.6
Not Much	10	3.1	7	3.1	1	2.2	2	4.8
Not at All	1	.3	1	.4	0	0.0	0	0.0
No Response	8	2.5	5	2.2	0	0.0	2	4.8
Mean	1.99		2.02		1.70		2.13	
Std Dev	.87		.86		.87		.88	

8. Have religious/spiritual issues impaired the academic/counseling performance of any students in your counselor education program?

	Total Respondents		State-Affiliated		Religiously Affiliated		Independent	
	N	%	N	%	N	%	N	%
Very Much So	7	2.6	7	3.1	0	0.0	0	0.0
Much	5	1.6	5	2.2	0	0.0	0	0.0
Somewhat	62	19.4	50	21.9	8	17.4	3	7.1
Not Much	108	40.3	76	33.3	16	34.8	16	38.1
Not at All	86	32.1	57	25.0	17	37.0	12	28.6
No Response	51	16.0	33	14.5	5	10.9	11	26.2
Mean	3.97		3.88		4.22		4.29	
Std Dev	.93		.98		.76		.64	

Table 12

MANOVAs on 8 Items regarding Importance of Religion/ Spirituality in Counselor Education by 16 Institutional, Program, and Respondent Characteristics

Source	Lambda	F	df	p
A. University Factors:				
Affiliation	.743	4.88	16,490	.000
Academic Character	.861	1.50	24,708	.058
Student FTE Size	.704	1.87	48,1214	.000
Location	.917	.90	24,723	.596
Ethnicity	.957	1.14	8,203	.338
B. Program Factors:				
Highest Degree	.875	1.41	24,753	.091
CACREP	.975	.82	8,256	.584
CORE	.950	1.67	8,256	.106
APA	.958	1.38	8,256	.207
AAMFT	.921	2.76	8,256	.006
Student FTE Size	.841	1.09	40,1075	.331
C. Respondent Factors:				
Program Head or Not	.922	2.62	8,249	.009
Age	.874	1.42	24,716	.088
Ethnicity	.908	1.50	16,488	.094
Religion	.817	1.53	32,868	.032

Table 13

Respondents' Opinions Regarding Importance of Religion/Spirituality for Counselor Education
(Ratings = 1-5)
(N=326)

	Respondents' Self-Opinions	Respondents' Estimate of Faculty Opinions	Respondents' Estimate of Student Opinions
Very Important	55	14	8
Important	86	45	43
Somewhat Important	128	160	180
Not Important	33	76	74
Decidedly Unimportant	9	16	6
No Response	8	8	8
Mean Rating	2.53	3.11	3.11
Std Dev	1.00	.87	.69

Table 14

Respondents Opinions as to Counselor Education Faculty's Understanding of and Respect for Counselor Education Students' Religious/Spiritual Motivations (Ratings = 1-5)

	Understands	Respects
Very Much	17	110
Much	52	122
Somewhat	145	81
Not Much	95	12
Not at All	14	1
No Response	20	17
Mean Rating	3.12	1.99
Std Dev	.91	.87

Appendix A

Religious and Spiritual Issues in Counselor Education

A Survey

Instructions. Please complete all items according to the best information available to you. Most items require only one or more checks. A few items ask for additional information. All individual responses will be kept confidential; data will be reported only in aggregate and statistical form.

Part I: Didactic Coursework in Your Counselor Education Program

1. Does your counselor education program offer a course that deals primarily and directly with religion/spirituality vis-a-vis counseling?

   Yes_____ No_____

2. If you answered "Yes" to item 1, please supply the following information. (If you answered "No", skip to item 3).

   a. What is the course title?_____

   b. For what level of student is the course primarily offered?

      Undergrad_____ Master's_____ Doctoral_____

   c. For what other levels of students is the course open?

      Undergrad_____ Master's_____ Doctoral_____

   d. Is it a required course in your counseling program?

      Yes_____ (Which program: Undergrad___ Master's___ Doctoral___)

      No_____

3. Does your counselor education program offer a course not primarily dealing with religious/spiritual issues but which has a significant, direct component on religion/spirituality vis-a-vis counseling (e. g. 2 or 3 50-minute classes)?

   Yes_____ No_____

4. If you answered "Yes" to item 3, please supply the following information. (If you answered "No", skip to item 5).

   a. What is the course title?_____

b. Approximately how much time is devoted in the course to religion/spirituality?

1-2 hours___ 3-4 hours___ 5-6 hours___ Other_____

c. For what level of student is the course primarily offered?

Undergrad_____ Master's_____ Doctoral_____

d. For what other levels of students is the course open?

Undergrad_____ Master's_____ Doctoral_____

e. Is it a required course in your counseling program?

Yes_____ (Which program: Undergrad___ Master's___ Doctoral___)

No_____

5. If your counselor education program does not have a specific course or major course component dealing directly with religion/spirituality vis-a-vis counseling, (a) to what extent and (b) how does religion/spirituality vis-a-vis counseling occur in any part of your counseling curriculum?

(a) Extent:

Very Much	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

(b) How (check all that apply):

Covered in required courses___ Covered in elective courses___

In program-sponsored non-curricular activities___

Other_____

6.Comments:_____

_____

_____

PLEASE CONTINUE TO PART II

Part II. Internship and Counselor Supervision in Your Program

1. Internships Sites:

   a. How many interns, on the average, does your program place in internship sites in a calendar year? _____

   b. Approximately what percentage of these counselor interns have placements in internship sites with a religious affiliation?

   _____%

2. Do interns receive supervision on the impact of the client's religious/spiritual content in the counseling process?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

3. Are interns supervised in dealing with their own religious/spiritual content in the counseling process?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

4. Comments: _____

_____

_____

PLEASE CONTINUE TO PART III

Part III. Importance/Impact of Religion/Spirituality in Your Counselor Education Program

1. Do the religious/spiritual motivations of applicants (either very strong or absent) to your counselor education program affect your program's interest in an applicant, either positively or negatively?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

2. Is religious/spiritual motivation an item of inquiry in the interviewing of applicants to your counselor education program?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

3. In <u>your own</u> opinion, how important do <u>you</u> think it is for a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

Very Important	Important	Somewhat Important or Mixed	Not Important	Decidedly Unimportant

4. What do you <u>estimate</u> is the <u>opinion of your counselor education **faculty**</u> regarding the importance of a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

Very Important	Important	Somewhat Important or Mixed	Not Important	Decidedly Unimportant

5. What do you <u>estimate</u> is the <u>opinion of your counselor education **students**</u> regarding the importance of a counselor education program to prepare counseling students to understand and deal with religious/spiritual issues as these relate to counseling?

Very Important	Important	Somewhat Important	Not Important	Decidedly Unimportant

6. To what extent do you think your counselor education faculty <u>understands</u> the religious/spiritual motivations of your counselor education students?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

7. To what extent do you think your counselor education faculty respects religious/spiritual motivations in your counselor education students?

Very Much So	Much	Somewhat	Not Much	Not at All
1	2	3	4	5

8. Have religious/spiritual issues impaired the academic/counseling performance of any students in your counselor education program?

Very Much So	Much	Somewhat	Not Much	Not at All	Don't Know
1	2	3	4	5	

9. Comments: _____

_____

_____

PLEASE CONTINUE TO PART IV

Part IV: Your University

1. What is the affiliation of your university/college?

   State____ Religious (please identify denomination)_____

   Independent___ Other (please identify)_____

2. What is the primary academic character of your university/college?

   Research University____ Doctoral-granting university___

   Undergraduate/graduate university/college, primarily predoctoral___

   Four year college with some master's programs___

   Other_____

3. What is size of your university/college?

   More than 30,000___ 30,000-20,000___ 20,000-15,000___

   15,000-10,000___ 10,000-5,000___ 5,000-1,000___

   Less than 1,000___

4. What is location of your university?

   Urban___ University/college town___ Suburban___ Rural___

5. In what state is your university/college located?

   _____

6. What is the ethnic/cultural character of your university?

   Predominantly white (Caucasian)___

   Predominantly black (African-American)___

   Predominantly one cultural group (please identify)_____

   Significantly multicultural_____

   All (or predominantly) male____ All (or predominantly) female____

7. Comments:_____

_____

PLEASE CONTINUE TO PART V

Part V. Your Counselor Education Program

1. What level of counselor preparation do you offer?

   Undergraduate___ Master's___ Specialist___ Doctoral___

2. Which program specialties do you offer?

   Career Counseling___ Community Counseling___ School Counseling___

   Mental Health Counseling___ College Student Development___

   Rehabilitation Counseling___ Other (please identify)_____

   _____

3. What program accreditation(s) do you have?

   ___CACREP (Which programs so accredited:_____

   _____)

   ___APA (Which programs so accredited:_____

   _____)

   ---CORE (Which programs so accredited:_____

   _____)

   ___AAMFT (Which programs so accredited:_____

   _____)

   ___Other (Please identify:_____)

4. How many full-time counselor education faculty does your program have?

   Female:_____ Male:_____

5. How many full-time equivalent (FTE) students do you have in all your counselor education programs?

   More than 200___ 200-150___ 150-100___ 100-50___ 50-25___

   25-10___ Less than 10___

6. Comments:_____

_____

_____

PLEASE CONTINUE TO PART VI

Part VI: Something About You

1. Are you the head (chair or lead faculty, etc.) of your counselor education program?

   Yes___ No___ (If you answer "Yes", skip to item 3.)

2. If you are not the head of your counselor education program/department, what is your identification in responding to this survey?

   Program/department head knows or thinks I have special interest in religious/spiritual issues and I agreed to complete the survey___

   Program/department head asked me if I had the time and was willing to complete the survey, but I have no particular interest in spiritual/ religious issues___

   Other_____

3. Your gender is: Female___ Male___

4. Your age is: 25-29___ 30-39___ 40-49___ 50-59___ 60 or more___

5. Your ethnicity (please identify):_____

6. Your primary cultural heritage (please identify):_____

7. Your religious/spiritual orientation (please identify):_____

8. Comments:_____

_____

_____

****

Part VII. Anything Else

Please write any other comments that you think may be relevant and/or helpful in completing this survey?

Appendix B

Titles of Courses Dealing Primarily and Directly Religion and Spirituality Vis-a-Vis Counseling

Advanced Mental Health
Christian Approaches to Counseling Psychotherapy
Christianity and Counseling
Counseling and Religion
Counseling and Spirituality (first time fall 92)
Counseling and Spirituality
Counseling the Chemically Dependent
Counseling Christian Youth
Counseling Theories and Techniques
Dogmatic Theology, Moral Theology
Faith Values and the Psychotherapeutic Process I & II
History of Black Catholicism, The Spirituals
Holistic Counseling (2)
Integral Psychology; Transpersonal Counseling Skills
Integration of Psychology and Theology (2)
Moral, Ethical, and Spiritual Development
Multicultural and Spiritual issues in Counseling
Pastoral Counseling (2)
Psychology and Religion (3)
Psychology of Character Development and Psychology of Religious Experience.
Psychology of Religion
Psychosynthesis, Existential and Spiritual Aspects of Counseling
Psychotheological Issues
Religion and Society
Religion, Marriage, and Family
Religious and Values Issues in Counseling
Religious Issues and Values in Counseling (formerly Gospel Based Counseling)
Seminar in Spiritual Development
Spiritual Issues in Counseling (2)
Spirituality and Work
Spiritual Dimension in Counseling and Psychotherapy
Spirituality: Integrating Factor in Mental and Physical Health & Counseling and Spirituality.
Transpersonal Approaches to Counseling
Transpersonal Counseling
Transpersonal Perspective in Counseling
Transpersonal Psychology

Appendix C

Titles of Courses Having a Significant Component on Religion and Spirituality Vis-a-Vis Counseling

Addictions
Adulthood & Aging: Developmental Counseling
Adv. Counseling Theory, Ethics & Issues in Counseling
Adv. Practicum in Individual Counseling
Adv. Theories of Counseling and Psychotherapy
Alcoholism Counseling
Becoming a Counselor
Bereavement Counseling
Counseling Issues, Ethics, and Law
Counseling Philosophy and Theory
Counseling the Culturally Different
Counseling Theories & Adv. Counseling Theories
Counseling Theories and Techniques
Counseling Theory, Dynamics of Cultural Progress
Cultural Issues in Family Therapy
Culture, Tradition, and the Life Cycle
Current Counseling Issues Preclinical Practicum
(Discussions of moral issues in courses)
Drug Ed. for Counselors
Ego Supportive Psychotherapy I & II
Ethical issues in Counseling
Ethics and Prof. Practices
Ethics and Values
Family Life workshop
Foundations of Counseling
Fundamentals and History of Counseling
Grief, Death, and Bereavement Counseling
Group Counseling
Holistic counseling
Human Development
Intro to Community Counseling
Intro to Counseling
Intro to Counseling and Counseling Theories
Intro to Professional Counseling
Issues in Professional Practice
Philosophical Foundations of Counseling
Psychosynthesis
Seminar Adv. Tech. Sex Counseling Soc. Cultural Found.
Special Topic: Self Growth
Spiritual Issues in Counseling
Spirituality and Work
Substance Abuse Counseling.
Theories and Models of Counseling
Theories and Techniques of Counseling
Theories of Counseling
Theories of Counseling
Theories of Counseling and Pre-Practicum
Theories of Counseling and Psychotherapy
Transpersonal Issues in Counseling
Treatment Modality in Chemical Dependency